

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I. ALBANY, SATURDAY, JULY 29, 1815.

No. 9.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

THE more we examine and become acquainted with the works of God, the more are we lost in astonishment at the incomprehensible power, wisdom and goodness, which they manifest. From the millions of suns which compose the Galaxy, and the millions beyond it, to which the most perfect telescope cannot carry the sight of Man, with the multiplied millions of worlds which roll about them, all peopled as this little world of ours is, this little grain of sand, this little dot on the map of creation, to the minutest animals which the microscope discovers, and of which a group of thousands would be too small to be seen by the naked eye, we cannot find any two things exactly alike; and yet all are perfect in their kind: Every part of each is suited to its purpose in the best possible manner. As a small specimen, look at Man, the Elephant, the Lion, the Camel, the Crocodile, the Tortoise, the Lobster, with the other numberless inhabitants of the Sea: the endless variety of the feathered tribes and insects, that fill the air, and the reptiles which cover the face of the Earth. How infinitely various, how wonderful their structure! Thus has the great Creator taken the widest possible range to shew his omnipotence, his goodness, and his wisdom. When Creation was finished, "God saw every thing he had made, and behold it was very good."

Nor are we less lost in astonishment at the wisdom of the laws he has established for the government of the universe. A single imperfection in these would hurl all things back to chaos again. A pagan philosopher may well join with the christian, in exclaiming: "If a God there is, that God how great! And that there is a God, all nature cries aloud through all her works."

Through the material parts of creation we may thus trace the footsteps of Deity; but it is not so easy, to discern the same display of his attributes in his moral government, although we must infer from what we have thus far discovered of Him, that infinite wisdom as well as infinite goodness must be stamped on all he does. The introduction of Sin into the world, has brought with it a veil of thick darkness, which has, to the eyes of man in his fallen state, wrapt the means devised for his recovery, in an obscurity which a supernatural illumination only can dispel, and this illumination is conveyed through the Holy Scriptures. In these we see the establishment of a moral government for the restoration of man, of a peculiar and wonderful kind, manifesting the wisdom of its Author still greater than what is visible in the works of creation.

The government of the universe is a concatenation of causes and effects. A chain which extends from eternity to eternity. Means, therefore, suited to every end, contemplated by Deity, and without which such ends cannot be accomplished, without the interposition of Miracles, have been established: And among those specially intended for the welfare of man, we, at present, shall notice only one. It is the SABBATH. This, like other links in the eternal chain, is a *sine qua non* in the purposes of the Almighty, or it would not have been instituted. Were it possible to obliterate this from the code of Heaven, its purposes of mercy would be frustrated, because infinite wisdom, in an almighty, unchangeable being, has considered it a necessary means for accomplishing the restoration of man to his primitive glorious destiny.

The SABBATH was instituted immediately after the completion of the creation; for it is said, that then "God blessed the seventh day and sanctified it." From Mount Sinai he only reminded us of it, saying, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

The universal custom with almost all the nations of the earth, to divide time into weeks, is a proof, that it must have been derived from the common parent of all whose immediate lawgiver was God. Without the greatest authority, the Holy Scriptures, this then is an irrefutable proof, that it is not a human institution. And if divine—what must those expect, who treat with contempt a mandate of the Almighty, who has considered it of such importance as to make it the first of his injunctions on the human race: And that too as an essential in the means of saving them from the doom pronounced for their infraction of the laws of their Creator.

Human reason, in its sane operations, especially when illuminated by the spirit of God, will perceive his wisdom in all his institutions, and accordingly, that of the SABBATH has been amply illustrated by the Ministers of Religion in every age. We shall, therefore, not any further pursue a subject which volumes cannot exhaust, but conclude with the following observations.

If the SABBATH is a divine institution, its purpose must be important; for the Being who has instituted it, is infinitely wise, and cannot enjoin a useless ceremony.

If its purpose be, as it undoubtedly is, the salvation of man, those who neglect or disregard it, cannot attain the end for which it was instituted, but must incur the greatest guilt and ensure their condemnation, by a breach of the command which enjoins the observance of it.

All those who are Christians indeed, possessing that charity which is inseparable from the Christian character, must, for the sake of their fellow-creatures, desire to see this essential means for procuring their eternal welfare preserved, and will, therefore, endeavour to induce

them to it by such prudent methods, and on such proper occasions as may in the course of Providence be presented. D.

JULY 18, 1815.

We copy the following article from the first number of "THE FRIEND," a religious, literary and useful miscellaneous monthly publication, recently instituted in this city, by Messrs. CHURCHILL & ABBEY, No. 95, State-Street.

"ALBANY RELIGIOUS TRACT SOCIETY."

"An Association bearing the above title, was formed in this city, in September, 1813, and has, to the present time, gradually increased in numbers and in usefulness. 'Their views,' as stated in an Address published by the Society, 'were to publish or to purchase, small tracts on religious and moral subjects, for gratuitous distribution. These tracts, they intended, should contain and recommend the principles and practice of the Gospel, in a manner calculated to arrest the attention of such persons as are not disposed to read much on that subject.' An institution designed to promote the great interests of Religion and Morality, by means at once so economical, and so well calculated to produce that effect, has peculiar claims to the attention of the Christian and the philanthropist. It is not to be expected, that every person who reads a tract, will obey the precepts which it contains; but it cannot be doubted, that the circulation of religious tracts has had a powerful influence on the minds of many, whose circumstances, or habits of life, prevent them from deriving instruction from other sources. Should even a small number be induced by these means, to embrace the truth, the benevolent exertions of the Society will not fail of their reward.

"Having full confidence in the utility of this institution, and understanding that the funds are far from being proportionate to the zeal of the Society, we have deemed it our duty to recommend this institution to the attention of all who are disposed to aid in promoting the benevolent objects for which it was formed."

ALBANY ACADEMY.

The want (says a correspondent) of a literary institution in this city, whose charter is the oldest in the United States, has been the subject of the animadversion and reproach of strangers. The honorable the Corporation, we are happy to announce, have determined at length to found an institution, which shall be second to few in this country. They have already given a pledge of their zeal and liberality, by an endowment of more than one hundred thousand dollars, reckoning the cost of the building, the corner stone of which will be laid this afternoon, with appropriate ceremonies. The Trustees have also provided for Professors, men as eminent as any that could be selected. Benjamin Allen, L. L. D. late of Union College, is appointed the Principal, and has the particular charge of the Mathematical Department, and the Rev. Joseph Shaw, of Carlisle College, has been elected to the Professorship of Languages. Other Professorships will be founded, as the munificence of the Common Council, the Legislature, or of private individuals, will permit the Trustees. The course of instruction in the institution will commence about the middle of September, in a building temporarily prepared for the purpose. The *Albany Academy*—a monument of lasting fame to its founders, will open with as flattering prospects of usefulness as any literary institution the Union affords.

At laying the corner-stone of the Monument of Washington, in Baltimore, such was the Catholic spirit from religious liberty, that the worthy Archbishop of the Roman Communion was invited to par-

take in the religious ceremonies, and he declined upon account of his advanced age. The ministers of different Communions assisted in promoting the common joy on this occasion. [*Salem Register.*]

TO READERS AND CORRESPONDENTS.

The request of a friend, who furnished the Address and Resolutions of the General Committee of the Methodist Missionary Society, for the Poole Circuit, (England) shall be complied with in due season—perhaps in our next.

We would thank any member of the Methodist Society for a copy of the Minutes of the last Methodist conference, held in this city.

DOMESTIC INTELLIGENCE.

SHAFTSBURY BAPTIST ASSOCIATION.

This Association met at Newtown, in Saratoga county, on the 7th ultimo. From their Minutes we make the following extracts.

The business was opened by an Introductory Discourse, by Elder ISAAC WEBB, from Proverbs, xviii. 10.—"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

Elder OBED WARREN, was chosen moderator, and Elder ELI BALL, clerk.

Adjourned to 1 o'clock, P. M. when the meeting was again opened with a prayer, by Elder HERRICK.

Letters and messages were received from several Churches belonging to the Association, stating their present numbers, and the numbers which during the past year had been respectively added to, dismissed or excluded from, and died, in each.

The circular and corresponding letter, prepared by Elder ELI BALL, was read and referred to Elders Lahatt, Webb and Morse, with the author, for examination.

Received accounts from several sister associations.

* Appointed Elders Webb, Warren, Peck, Hull, Ferris, Lahatt, Olmsted, Cornell, Wayland, Matteson, Hartwell, Purrington, Champion, Morse and Galusha, Deacon Gale, Br. Otis and Br. Torry, as a Committee to deliberate on the request of some Churches, expressed in their letters, relative to Mr. Aaron Haynes, and the 2nd Church in Cheshire, and report to the Association.

Adjourned until to-morrow, 8 o'clock, A. M.

THURSDAY, JUNE 8.—Met pursuant to adjournment. Prayer preparatory to business was offered up by Elder SPALDING.

The circular and corresponding letter was brought forward by the committee appointed to revise it, and adopted by the Association.

† Adjourned until 2 o'clock, then to meet at the house of Br. Calkins, to conclude the business of the Association.

2 o'clock.—Met and proceeded to business.

Opened a correspondence with the Black River Association.

Appointed the following Ministers and brethren to sister Associations, viz:—

To Leyden, Elders SMITH, MATTESON, and Br. Otis.
Rensselaerville, Elders WARREN, CHAMPION and SPALDING.
Vermont, Elders WARREN, LAHATT, and Br. Burdet.
Woodstock, Elder WAYLAND.
Westfield, Elder HARTWELL and Br. Redway.
Hartford, Elders HARTWELL and SPALDING.
Union, Elders PALMER, ST. JOHN and GALUSHA.
Saratoga, Elders WARREN, MATTESON and Br. Herrington.
Philadelphia, ———, (minutes by the Clerk.)
New-York, Elder BELL.
Warren, Elder CORNELL, and Deacon Covel.

* At 4 o'clock, P. M. the Association adjourned from the Meeting-House to the house of Br. Calkins, to attend to business, while Elder Herrick preached to the spectators from Isa. lxiii. 1.

† At 10 o'clock Elder Morse preached from 1 Peter, ii. 4.

Stonington, ———, (minutes by the Clerk.)
 Otsego, Elders SMITH and OLMSTED.
 Cayuga, Elder HARTWELL.
 Essex, Elder PECK and Deacon Clute.
 Sturbridge, Elders CORNELL and MORSE.
 Black River, Elder FERRIS.

The Missionary Committee made a partial verbal report, through the medium of their Clerk, which was accepted by the Association. A full report will be seen at the close of the Minutes.

Appointed Elders Peck, Lahatt, Warren, Champion, Hartwell, Matteson, Hull, and Brethren Otis, Brown and Redway, with the present Committee, to co-operate with the Northern New-York Baptist Missionary Society.

Appointed Elder Galusha to write the Circular and Corresponding Letter for the next year.

Voted, to hold the next session of the Association in Sandisfield, on the first Wednesday of June next, at 10 o'clock, A. M.

Appointed Elder Wayland to preach the introductory Sermon.—In case of failure, Elder Lahatt.

Appointed the Clerk to superintend the printing and distribution of the Minutes.

Received and adopted the following reports of the Committee appointed to attend to some business relative to Mr. Aaron Haynes, and the 2nd Church in Cheshire, (mentioned in our minutes) viz:—
 First, relative to Mr. Haynes. "Resolved; That it is the opinion of this Committee, that a letter be addressed by the Association to the Church of Stamford, stating, that satisfactory evidence has been received, that Mr. Aaron Haynes is regularly out of fellowship; consequently consider it improper that said Church should retain him as their minister or member: And further, that should said Church continue him as such, under these circumstances, it will be an occasion of difficulty."—"With reference to the 2nd Church in Cheshire, this Committee recommend, that a faithful and affectionate letter be written to said Church, and a committee of three be appointed for the purpose of drafting said letter."

The Trustees of the Northern New-York Baptist Missionary Society, make the following report of their proceedings in 1815.—The monies remaining in the Treasury at the session of June 7th and 8th, was \$12 38. The monies received from the several districts, churches and individuals, the present session, amount to \$ 151 19, making a sum in all of \$ 163 57.

The committee to whom was referred the regulation of Eld. CORNELL's mission last year, appointed it for three months in any part of New-York, where he thought it necessary. Returns have been received from Elders CORNELL and RIPLEY, (also from Elders ST. JOHN and ANDREWS, appointed in 1813, who did not report last year.) These returns bring us the pleasing tidings of frequent awakenings, and some accessions to Zion. The desire we feel of doing something for our perishing race, and the hope of seeing the Divine approbation continue to crown our feeble efforts, embolden us to do all that we can to disseminate the gospel; and we desire to acknowledge with gratitude the donations we have received from a liberal public, to promote this laudable institution.

In order to dispose of the monies now in the Treasury, the Committee have, in answer to pressing requests from Canada, appointed Elder OLMSTED, a mission for three months; and have referred the appointment of another Missionary to a committee of the following, viz:—

Elders WAYLAND and BALL, and Deacon Hinman.

By order of the Committee,

ELI BALL, Clerk.

An account of the Monies contributed at the present Session to the Missionary Fund:

From the District of Troy, \$10

Do. Cliftonpark, 33 37

Do. Cambridge, 8 31

Do. Schodack, 8 25

Church in Chatham	6 00	From a Female Friend,	12
Do. West Hillsdale,	4 00	From Eld. CORNELL,	4 80
Do. Nassau,	6 06	From Eld. RIPLEY,	8 00
From Br. Joel Redway,	50	From the Female Mite Society in Shaftsbury,	17 79
From the 4 Church in Shaftsbury,	9 85	Do. do. Albany,	2 00
From the 1 Church in Shaftsbury,	4 00	Public Contribution at Newtown,	24 89
From a Friend to Missions,	0 75		
From do.	2 00		
From do.	0 50	TOTAL,	\$ 151 69

The Missionary Society is to meet at New Marlborough, (near the border of Sandisfield) on the Tuesday preceding the first Wednesday of June next, at the house of Eld. JESSE HARTWELL.

By a vote of the Missionary Board of Trust, the churches composing the Shaftsbury Association, are informed, that a letter was sent to the Association by the Rev. Mr. RICE (agent of the Baptist Board of Foreign Missions for the United States) accompanying 39 copies of the report of the board in Philadelphia, but the contents of the letter was disclosed too late for the Association to act upon it. The object of the communication appears to have been designed, to excite the attention of the churches of the Association to the vast importance of establishing a society in the Association, for the purpose of aiding, with others, in foreign missions. The churches are hereby requested to peruse the report, referred to above (which has probably been distributed in most of the churches) and in that way which shall be thought best, be prepared to aid in this laudable institution, against next session.

By a vote of the Association, the following article is transcribed from the minutes of the Rensselaer Association.

"We would by these warn our churches against the imposition of a man travelling under the profession of a Minister of the Gospel, of the Baptist denomination, by the name of JOSEPH SMITH. He is a person of a middle stature and size, dark complexion, black hair and eyes—harsh and stammering voice, says his native place is Barnstable, on Cape Cod. When detected, appears very passionate—has two wives—is travelling now in the Eastern States—we request our sister Associations to notice him in their Minutes."

CIRCULAR AND CORRESPONDING LETTER.

The MINISTERS and MESSENGERS of the SHAFTSBURY BAPTIST ASSOCIATION, (convened at Newtown, June 7 and 8, 1815,) to the several CHURCHES we represent, and SISTER ASSOCIATIONS with which we correspond—present the salutations of Christians.

BELOVED BRETHREN,

Professing to believe, as we do, that the *Scriptures of Divine Truth*, (being of divine inspiration,) are the only ground of faith and rule of practice, you will suffer us to make the important enquiry, what are the causes of the many differences that exist between, and in, many of the churches in our connection with regard to doctrine, discipline and worship? That differences on the above named points have ever disturbed the felicity of Zion, even from the days of the apostles to the present, is a fact so obvious, that we need not stop here to prove it. The causes of those differences are the subject of our present enquiry: And this enquiry we make, brethren, not to excite, or to gratify curiosity; but with a desire, if possible, to effect an union between the jarring interests of Zion. The Scriptures, by which we profess to be governed, contemplate man as sunk in ignorance, (Eph. iv. 18.)—and they come to bless him with a knowledge which is eternal life, (John 1. iv. and 17, 3.) Like the sacred ark, they have fallen into bad hands, and each one has returned them with the peculiar furniture of his own mind. Every person has his prejudices, and being desirous of propagating their sentiments, many have written on divine subjects, and have filled the world with their books, and many have judged of doctrine and of the Bible by these publications, without consulting the Scriptures for themselves. Many who commence the study of the sacred volume, in order to instruct others, form their systems after the model of other men,

with implicit faith; and those of whom they become teachers, judge of the meaning of scripture by their preaching. Thus, instead of judging of doctrines by the scriptures, we judge of the scriptures by the doctrine preached. This may be considered as the source of many errors, and of much division. Another reason of the dissimilarity of ideas that exists among us may be attributed to our different feelings. Men, having forsaken the sphere in which he was designed to move, has sought out a centre of his own, and now, in his depraved state, revolves in his own selfish orbit, governed by no law but his own feelings. This error seems inseparable from human nature. They reluctantly yield the throne to pure benevolence, and even claim a share in our obedience, though heaven itself commands.

Should we exceed our bounds, brethren, if we should say, that remains of this depravity is seen in the best of christians? Perhaps nothing tends to widen the jarring interests of Zion, more than this error. I FEEL so, is often urged in place of all arguments, and is made to answer all purposes. It serves as a comment on scripture; prescribes rules for churches; is often the ground of difficulty amongst brethren, even where the scriptures have established no precedent; is the ground and rule for the forgiveness of faults; and, in a word, it claims to hold the balance that weighs out rules for heaven and earth!

Thirdly. Under the pretext of exalting the doctrine of the cross above human science, many have disapproved the study of the scriptures with the aid of human science. By many, it is thought, that ignorance is one of the greatest marks of honesty in a minister;—and as it removes him so far from being a man-made minister, it is thought an excellent qualification, and a mark of sincerity. This pretext may sometimes be urged in the place of ministerial support; for, it is said, if the minister be called of God to preach, he need not study his sermon; he may therefore labour all the week, and preach all the Lord's Day, and the promise for his comfort is, "Lo I am with you."

Those who believe in preaching from the impulse of the moment, without a previous acquaintance with the scriptures, cannot fail to receive as infallible all that is delivered by preachers of the same sentiment. As our feelings, ungoverned by divine inspiration, are various, various, and even contradictory, ideas may be conceived and advanced concerning the bible. This, therefore, may be considered as another source of discord in Zion.

Lastly. It is to be feared, that too great neglect in christians in general, to read the scriptures, contributes much to the promotion of division. The spirit of the world, the spirit of the times, and above all, the spirit of supineness, lead to the neglect of the scriptures. With an overcharged anxiety about what we shall eat, and what we shall drink, and wherewithal we shall be clothed, we are crowded with concerns, which, instead of being cast upon the Lord, are borne with anxiety, and indulged, even to distrust. The spirit of the times intervenes itself with the feelings of christians, and drives from the breast the spirit of God. Nothing now remains but a languid soul, on the rack of distrust, benumbed with insensibility. A few of the husks of a perishing world are crowded in to fill up the vacuum, and his death-struck devotion, neither kindled with fire from the altar, nor guided by the sacred word, flows tardily in the channel of formality.

The above named evils, brethren, we consider as the principal causes of the many differences amongst the dear members of God's Zion.

An important question now demands an answer. By what means shall these evils be remedied, and Zion become one?

We answer, brethren, by reading the scriptures constantly, without prepossession, with perseverance, with prayer, and above all things, with a holy resolution, by the grace of God, to be governed by them.

Far from lording it over God's heritage, or prescribing for christians' faith, we only desire to excite you to the rule already given. This consideration we urge on the principle, that the scriptures are the only standard of religion in the soul. The only true ground of fellowship amongst christians.

1. All true faith or a belief of God's testimony, (which is the instrumental cause of salvation,) regards TRUTH, and rests upon it as its

foundation. This truth is the word of God. This, therefore, must be known, for "faith comes by hearing, and hearing by the word of God." Rom. x. 17. Without knowing and believing the truth, as it is in Jesus, however rational our views may appear to ourselves, or however elated our feelings, we must be destitute of that faith without which it is impossible to please God. Take away the word of God, and there is nothing to prevent our being driven by the gust of feelings, or swept away in the vortex of infidelity, or sinking into dry formality, and perishing at last without hope. On the principle that the scriptures reveal eternal life, we are commanded to SEARCH them. John v. 39. While the scriptures, the only standard of religion in the soul, and the measure of our obedience to God, is neglected, all pretendedly conscientious acts of devotion are but will-worship. If such, then, be the importance of the scriptures in religion, let each devoutly say,

My favor'd soul shall meekly learn,
To lay her wisdom at God's throne,
Too weak His secrets to discern,
Shall trust Him for her guide alone.

2. We urge the importance of the study of the scriptures, on the principle that they are the only true ground of fellowship, amongst christians. The manner in which the scriptures are received, and the impression they make on the soul, ought ever to govern the hand of fellowship. Although every truth of divine revelation ought to be received, yet they differ as to their importance. The fundamental principles of religion are such, that if we err in them, there can be no evidence of religion within us. The belief of what the sacred word relates, respecting the person, office and work of Christ, is presumed to be essential to salvation; consequently the only proper ground of fellowship for any as christians. Such, it is presumed, was the ground of apostolic fellowship. Their love to the saints was for the truth's sake. 2 John, 1. 2. 3 John, 1. So far from having CHARITY for all who talk about religion, they believe that whosoever transgresseth and abideth not in the doctrine of Christ, had not God.—Hence they are commanded, "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John, x. 11. If it were ever important that these rules should govern the church of God, it is now, while iniquity abounds and the love of many waxes cold. The bleeding cause of Christ is every where neglected, and the flood of wide spreading heresy threatens to swallow it up. The long predicted heresy denying the Lord that bought them, (2 Peter ii. 1.) awfully prevails.

This error becomes more or less dangerous according to the pretexts by which it is propagated. Some pretend to have received more light, and others to have arrived to more purity. It is not uncommon to find teachers in the bosom of our country, and sometimes in the bosom of our churches, who, under the assumed name of CHRISTIANS, deny the essential Deity of Jesus Christ!!!—In this way the very vitals of religion are aimed at, dying love is undervalued, sovereign grace denied, and every ground of the perishing sinner's hope is swept away!!! What can now save the cause of God from being incorporated with these errors, but an immediate repair to the standard of truth? This, brethren, is the only ground of christian unity, the only ground of peace. Here, on the broad base of sacred truth, rests the disciple of Jesus, reposing beneath the blood of the covenant, amidst a venerable group of apostles and prophets, Jesus Christ being the corner-stone of unity. How sweet is correspondence formed on such a plan as this?

With the warmest emotions, we hail the return of another anniversary, when we can exchange with our brethren our usual tokens of love. Nor can we forget the auspices of heaven under which we have met. We have no longer to turn our anxious eyes to the place where differences are adjusted between contending nations. We hail with rapture, the returning peace, and sweetly repose beneath its shade, in the possession of our domestic, civil, and religious privileges, in a land that freedom calls her own.—But God forbid that our repose should be a repose of neglect, or that we should be con-

tent to dwell in our cield houses, while the house of God lies waste. May our united prayer be for the peace of Jerusalem, when all the Lord's watchmen shall see eye to eye, when they shall lift up their voices *together*, and *together* sing.

At half past 3 o'clock the business of this agreeable session closed with an appropriate prayer by Elder Hull, at the same time Elder Galusha was preaching to the people in the meeting-house, from 2 Cor. v. 20. During the session the preaching was appropriate and solemn—the people attentive, and liberal in their contributions—and the business attended to with much decorum. Corresponding letters were received with affection, and read with pleasure.

OBED WARREN, *Moderator*.

ELI BALL, *Clerk*.

ADDRESS

OF THE BIBLE SOCIETY OF RENSSELAER COUNTY, TO THE CITIZENS OF THE COUNTY.

At a respectable meeting of the citizens of this county, held at the court-house in Troy, on the 11th July instant, pursuant to previous notice, a society was organized, to be denominated *The Bible Society of Rensselaer County*; and the annexed constitution was unanimously adopted. On behalf of the society we solicit your influence and exertions to procure signatures to the constitution in your vicinity. The constitution provides, that as soon as twelve persons in any town become members, they are to organize into a department, which shall bear the name of the town in which they reside—to choose a chairman, assistant, clerk, and treasurer for the department: the department to meet at such times and places as they deem proper, on their own adjournment. On the members of the department will devolve the duty of searching out proper objects of charity, and of distributing the Bibles, which will be forwarded to the department by the board of managers. The treasurer of the department will collect the monies due to the society for the department, and transmit them to the treasurer of the society. The clerk of the department will keep a record of the proceedings of the department, and make reports to the board of managers.

The society is composed of the various denominations of christians, and the single object it has in view, is, to supply the poor and destitute with the unadulterated Word of Life. Its plan is so liberal, and its object so important, that we feel confident, none who believes the Bible to be of divine origin—none who has bowels of compassion for the poor and ignorant, and desires to promote the happiness of his fellow-creatures—no friend to the good order of society and the prosperity of his country, will withhold his influence and exertions in building up this infant institution. We have already ascertained, that there are numerous families in this country who do not possess Bibles; and it is believed, that on making diligent enquiry, it will appear, that many hundreds of individuals and families amongst us, are in this deplorable state of destitution. Can our citizens want motives to prompt them to exertion in such a cause? The christian, whose heart is warmed with love to his Redeemer, will remember his words:—"Ye have the poor always with you." The patriot, who loves his country, will lend his aid to distribute a book which inculcates *peace on earth and good will to men*. No good citizen will refuse to contribute his mite to an institution whose object is so laudable. Let us remember, that he who giveth to the poor, lendeth to the Lord. What gift have we to bestow on the poor, so precious as that book which is able to make them wise unto salvation?

Whatever may be the opinion of solitary individuals, we see divine inspiration running through the whole of it—we trace the finger of God in every page—we recognize it instampt with absolute divinity, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

This holy book contains a complete revelation of the will of Heaven to the children of men—all that is necessary for our faith and practice. Its doctrines are grand and Godlike—its precepts are just and holy—and its tendency is benevolent and glorious. Wherever

it circulates and is properly improved, it diffuses around it the most inestimable civil and religious blessings. It enlightens, reforms, and cements society. It begets with us a profound veneration for the most high God—a deep concern for our immortal interest, and an earnest desire for the happiness of others.

It is admirably calculated to instruct the ignorant and reclaim the vicious; to make the best citizens on earth, and prepare us for the kingdom of heaven. Under the sorrows and afflictions of human life, it consoles and supports us. When all terrestrial objects fail us, it softens and sweetens the bed of death. It has wiped the tear of woe from ten thousand weeping eyes; and points out the path, in lines drawn by the blood of the Son of God, to fairer and brighter worlds on high.

Of such vast and interesting importance is the circulation of this Divine Treasure, that almost all enlightened Europe have aroused from their slumbers, and combined their efforts to spread it through the world. Associations are formed, and forming throughout her vast dominions; the sacred Scriptures are translated and translating into the various languages of the nations—and they are spreading from the north to the south pole.

In our country too, from the District of Maine to the Territory of Louisiana, there are Bible Societies established, all aiming at the same great and important object, the dispensation of the Book of Life. Already there are twelve organized in our own State. The metropolis, the city of New-York, with all her intelligence and magnanimity, has led the way: and we, though late, are following in her splendid train.

With these great examples before us, citizens of Rensselaer county, brethren of all descriptions, you cannot, we are confident you will not withhold your aid. Our children will rise, when we are mouldering in the dust, and call us blessed. Generations to come may be enlightened and saved by our exertions—God will smile upon them—and millions, throughout eternity, may celebrate their happy result.

When your department is organized, which we presume will be soon, you will have the goodness to report it to the corresponding secretary of the society, with the names of the officers; and also transmit the monies collected, to the treasurer of the society, that they may be immediately applied to the great object contemplated.

By order of the Society,

JONAS COE,
FRANCIS WAYLAND, } *Committee*.
DAVID BUEL, JUN.

JULY, 1815.

BOARD OF OFFICERS ELECTED FOR THE PRESENT YEAR.

REV. JONAS COE, President;
REV. RALPH WESTERVELT, First Vice-President;
REV. DR. SAMUEL BLATCHFORD, Second Vice-President;
REV. FRANCIS WAYLAND, Recording Secretary;
MR. DAVID BUEL, JUN. Corresponding Secretary;
MR. DERICK LANE, Treasurer.

Rev. Parker Adams, Rev. Thomas Spicer, Rev. John Younglove, Jun. Rev. Justus Hull, Dr. Ely Burrill, Hon. Josiah Masters, Jacob A. Fort, Hon. Hosea Moffitt, and Mr. James L. Hogeboom, *Managers*.

Under a deep conviction of the vast importance of the Sacred Scriptures, and immense worth of immortal souls; impressed with the sentiment that there are numerous individuals and families in this county and elsewhere, destitute of them; the subscribers have agreed to form themselves into a society, for the gratuitous distribution of this Holy Book, upon the following plan:—

CONSTITUTION.

1. It shall be called, *The Bible Society of Rensselaer County*.
2. Its object is the gratuitous distribution of the Sacred Scriptures, without notes or comment, in the versions commonly used by Protestants, among the poor of the county and elsewhere, as our funds will admit.

3. It shall consist of all those of fair reputation, who shall subscribe the constitution; and pay at least one dollar entrance, and one dollar annually, to the funds of the society; for the purchase or publication of Bibles. This, together with voluntary contributions from liberal individuals, and annual collections at public meetings, shall constitute its revenue.

4. The board of managers shall consist of a president, two vice-presidents, one corresponding and one recording secretary, one treasurer, and nine other members, who shall be annually chosen by ballot, and constitute the officers of the society. They shall discharge the duties usually attached to their respective offices—devise the best plans for procuring and distributing Bibles—correspond with other societies—keep an exact account of their receipts and expenditures—and report the state of the funds, with the whole of their proceedings at each anniversary of the society. They shall statedly meet on the Tuesday immediately preceding the anniversary meeting of the society; and also, at the call of the president, and on their own adjournments. Five managers shall be a quorum to transact business.

5. In order to combine the exertions, the wealth, and influence of the good citizens of every town in the county, they shall be invited to become members of the society. Whenever twelve do so in any town, they shall organize into a department and choose a chairman, assistant, clerk, and treasurer, who shall collect the monies due to the society from the department, and transmit them to the treasurer—search out proper objects of charity, and distribute Bibles to them—and who shall be annually chosen, and report their proceedings at the anniversary meeting of the society. Each department shall bear the name of the town in which they reside, and meet as often as they deem proper, on their own adjournment.

6. There shall be four meetings of the society, annually, viz. on the last Wednesday in May, on the last Wednesday in August, on the last Wednesday in November, and on the last Wednesday in February. The first shall be statedly held in Troy, and be considered the anniversary of the society—fifteen members shall be a quorum to transact business. The other three shall be held by adjournment, in the different towns in the county, in rotation. At the opening of each, an appropriate sermon shall be delivered—the poor shall be invited to attend—a distribution of Bibles shall be made, with suitable exhortations and prayers—and a collection shall be raised for the funds of the society.

7. Special meetings shall be called by the president, whenever three members of the board request it.

8. This constitution may be altered and amended, at an anniversary meeting of the society, and no other, by a majority of two-thirds of the members present.

INTELLIGENCE FROM ABROAD.

NEW-HAMPSHIRE. PORTSMOUTH, July 5. The annual sermon was preached at the North Meeting House, on Sunday last, before the Portsmouth Female Asylum, by the Rev. Mr. Putnam, on which occasion the sum of 134 dollars was collected for the support of that charitable and highly valuable institution.

MASSACHUSETTS. PORTLAND, Me. JULY 3.—On Wednesday, the 31st May, the Rev. Daniel Gould was installed over the Congregational Church and society in Rumford, Maine. The ceremonies on the occasion, were as follows, viz:—The introductory prayer and charge were delivered by the Rev. David Smith, of the Temple, the sermon by the Rev. Nathaniel Porter, D. D. of Conway, from 1 Cor. 4 c. v. 5. "For we preach not ourselves, but Christ Jesus the Lord." And he made the concluding prayer. The ordaining prayer and the right hand of fellowship, by the Rev. John Strickland, of East-Andover. The ceremonies on the occasion were highly satisfactory to a large and respectable audience. The sermon was greatly applauded, as it discovered the ingenuity, goodness, and piety of the speaker. The music was excellent and merited the thanks of all. The regularity, order and harmony of the inhabitants of the town, demands particular notice. It is singular, that since the death of Mr. Hill, their late minister, they should be supplied in less than seven months; and their present harmony presages their future prosperity and happiness.

BOSTON, July 24.—Ordained at Otis, Rev. Jonathan Lee. First prayer by Rev. Levi White; sermon by Rev. Chauncey Lee, of Colebrook, (Conn.) Charge by

Rev. Jacob Catlin; consecration prayer by Rev. Aaron Kinne; right hand of fellowship by Rev. John Keep; concluding prayer by Rev. Roger Harrison. After having been long destitute, and passed through a series of trials, it has pleased God to bless this people with a Pastor, respecting whom they may indulge the most pleasing hopes. Thus God delighteth to answer prayer, and to build up the waste places of Zion.

NEW-JERSEY. NEWARK, July 4.—On Tuesday the 20th ult. Rev. Dr. Edward D. Griffin was installed Pastor of the second Presbyterian Church in this town. Sermon by the Rev. Mr. Cook, of Metuchen, from Heb. xiii. 12. "For they watch for your souls as they that must give an account." Charge to the minister by the Rev. Cyrus Guildersleeve, of Bloomfield. Charge to the congregation, by the Rev. Gershom Williams, of Springfield.

OHIO. CHILICOTHE, June 21.—By a letter from the Rev. Robert B. Dobbins, of Clermont county, Ohio, we are informed that two societies, a male and female, were formed at the church of Smyrna, on the 12th instant, for the purpose of aiding the Theological Seminary of the General Assembly of the Presbyterian Church. An appropriate discourse was previously delivered by the Rev. Thomas D. Baird. The constitution proposed by the General Assembly, in the year 1814, was in substance adopted. The subscriptions, at present, amount to nearly sixty dollars, and it is presumed that they will be increased.

The first annual meeting of these societies is to be holden at Smyrna Church, on the first day of January, 1816.

Let Societies be instituted in all our churches, and let exertions be used to promote this benevolent object, in proportion to its magnitude, and essential and will be rendered in the important work of educating young men of talents and piety, for the office of the holy ministry. And there is reason to hope, that with the blessing of God, our destitute churches and settlements will be furnished with able and faithful ministers of the New Testament—that the people, now in darkness, will know the joyful sound of the Gospel, and rejoice in the light of God's countenance.

REMARKABLE PROVIDENTIAL VISITATIONS.

SELECTED.

When Oliver Cromwell entered upon the command of the parliament's army, against Charles I. he ordered all his soldiers to carry a Bible in their pockets (the same which is now called Field's.)—Among the rest, there was a wild, wicked young fellow, who ran away from his apprenticeship in London, for the sake of dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole into his Bible; he found a bullet was gone as far as the 11th chapter of Ecclesiastes, 9th verse. He read the verse—"Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment." The words were set home upon his heart by the Divine Spirit, so that he became very serious and sound believer in the Lord Jesus Christ, and lived in London many years after the civil wars were over.—He used pleasantly to observe to Dr. Evans, author of the Christian Temper, that the Bible was the means of saving his soul and body too.

The following interesting anecdote is copied from the "London Baptist Magazine," for May last.

THE SWEDISH SAILOR BOY.

At a late meeting of the *Aberdeen Auxiliary Bible Society*, the following pleasing anecdote was related by the Rev. Mr. Grant of Orkney, who was an eye-witness of the scene.

"Last year," said he, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so that no human aid could possibly be administered for the preservation of the crew. In a short time after the vessel struck, she went to pieces. The spectators on shore beheld with pungent grief the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man, and he was driven by the merciless waves upon a piece of the wreck, entwined among the ropes attached to the mast. *Half naked and half drowned*, he reached the shore, and was disengaged

by those on shore, from his heart-rending situation. As soon as they rescued him, astonishment filled their minds by observing a small parcel, tied firmly round his waist with a handkerchief. Some concluded it was his money: others it was the ship's papers; and others said it was his watch. The handkerchief was unloosed, and to their surprize and astonishment it was his Bible; a Bible given to the lad's father from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord would make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands; and that gratitude to the British and Foreign Bible Society, which inspires the heart of every Christian, was undisguisedly written by the old man. The request was, that the son should make it the man of his counsel, and that he could not allow his son to depart from home without giving him the best pledge of his love, a Bible, although that gift deprived the other parts of the family. The Bible bore evident marks of being often read with tears."

ENGLAND. LIVERPOOL, April 26.—A circumstance lately occurred near Termonde, upon the Scheldt, which affords a new example of paternal and conjugal tenderness. The wife of a boatman having a child in her arms, was thrown into the Scheldt, by the rope attached to the rudder, which broke through the violence of the waves. The boatman was below deck, but the cries of the spectators called him up, and he precipitated himself into the river. After being a little while under water, he appeared with the child; but as he was swimming for the boat, he thought his feet touched the clothes of his wife. He plunged down anew, and returned with the one and the other, saying to his wife, *Don't be afraid, I shall save you both.* He held the clothes of the child in his teeth, took his wife under his left arm, and thus swam to shore loaded with all his family!

PENNSYLVANIA. PHILADELPHIA, June 7.—On Wednesday morning last, Louisa, the daughter of Henry Martin, of this city, was left by her mother in a lower room, while she went up stairs; but scarcely had the mother left the room when her ears were assailed by the shrieks of her child, who having had a paper kite of her brother's in her hand, had thrust it into the fire, and when the mother re-entered the room, her child's clothes were in a blaze. They were extinguished as speedily as possible, but notwithstanding all possible aid and attention, the poor child was so dreadfully burned, that she expired yesterday morning. To follow a child to the grave, at all times a severe trial, a painful duty, is under such circumstances peculiarly afflicting. He who tempers the wind to the shorn lamb, will reconcile those wounded parents to this awful dispensation of his Divine will.

VIRGINIA. RICHMOND, July 1.—On Wednesday evening, Dr. M'Clurg's carriage was descending the steep hill (the Governor's hill) which runs close by the scene of the conflagration—near its brow, the horses took flight, the driver fell from the box, and the vehicle flew down the hill. Mrs. M'Clurg, her daughter, Mrs. Wickham, (Mrs. W.'s little son) and Mrs. Robert Gamble—the two ladies in the most interesting of all situations, were in the carriage! What horror in the scene! The affrighted horses crossed the main street in the line of descent, and struck the carriage with inconceivable violence against Dr. Crawford's shop on the street. In one moment it was a perfect wreck. The ladies were taken up—and in a few minutes, dreadful to tell! the interesting Mrs. M'Clurg, in the full bloom of health, and in the midst of all the affluence of this world, breathed her last! It is such fearful transactions as these, which makes us feel the emptiness, the vanity of human life!—The two other ladies were much hurt—but we are happy to state, are supposed to be out of danger. The little boy was slightly injured!—No calamity, since the destruction of the Theatre, has excited more commiseration in this eventful city. The fate of Mrs. M'Clurg has touched every heart—Her bereaved husband—but we dare not look that way.

OBITUARY.

ENGLAND. It is with the most heart-felt regret, says the *Boston Chronicle*, of the 20th inst. that we announce to the friends of Zion in America, the decease of the Rev. Andrew Fuller, D. D. of Kittering, (Eng.) From a London paper we learn that he finished his course on Lord's day, the 7th of May last. His age and the circumstances of his death are not mentioned. Dr. F. has long been known in the christian world, as a man distinguished not less for his personal piety, and the virtues which elevate and adorn the character of a Christian Minister, than for his unwearied and successful labours in the cause of missions and of truth. He was among the most active of those praiseworthy men who brought into operation the "Baptist Society for propagating the Gospel among the Heathens," of which he continued secretary until his death, a period of more than 28 years. He has also been the author of many able and useful publications in defence of the great truths of Christianity, among which are reckoned "The Gospel its own witness," "Gospel worthy of all acceptance," and "The Calvinistic and Socinian Systems compared," &c. We also understand, that he had but just completed and sent to the press, a course of Lectures on the Apoca-

lypse, when he was called to rest from his labours. The death of a man whose life has been so uniformly amiable and extensively useful, is a serious loss to the cause of humanity and religion, and while it cannot fail to produce mournful sensations in the breasts of many thousands of christians, its monitory voice to his fellow-laborers in the ministry is, "Work while the day lasts for the night of death cometh." "May a double portion of his spirit rest upon his brethren."

In Fredericktown, in the British province of New-Brunswick, on the 24th of April last, the Rev. James Bissett, in the 46th year of his age, son of the late Rev. George Bissett, formerly Rector of Trinity Church, in Newport, R. Island.

VERMONT. In Brattleborough, June 14, Mrs. Elizabeth Crosby, aged 63.—A pious and amiable woman. At her funeral a discourse, adapted to the melancholy occasion, was delivered by the Rev. Mr. Wells, to a numerous audience, from these words—*Our friend Lazarus sleepeth.* John xi. 11. In Whitingham, June 23, Mr. Ambrose Stone, aged 47. In Hartland, Mr. Samuel Marsh, aged 53. In Woodstock, Dr. Asa Paine, aged 27. In West-Windsor, of a typhus fever, Miss Huldah White, aged 23. In Sharon, Mary Ann, only child of the Rev. Mr. Bascom, aged 4.—NEW-HAMPSHIRE. In Concord, July 5, the Hon. John Bradley, aged 71, a patriot, philanthropist, and christian. In the year 1747, when the deceased was but three years of age, his father, Samuel Bradley, then a promising young man, together with Jonathan Bradley, his uncle, and three others, were ambuscaded and killed about a mile west of Concord, by a party of Indians from Canada. Thus early deprived of a father, the care of his education devolved on his mother who is now the oldest person living in Concord, and will have attained her ninety-seventh year in the ensuing month of August. In Compton, by a fall from his horse, Mr. Thos. Bartlett, aged 80.—MASSACHUSETTS. In Boston, Mr. William Henry Moulton, member of the senior class of Harvard University. He had, says a Boston paper, a mind which nature and study had equally lent their aid to enrich and mature; and a heart which all who knew him, knew to be the seat of every good affection. Mrs. Ann Peeler, wife of Mr. David Peeler, aged 22. Mrs. Abigail Spear, wife of Mr. John Spear, aged 66. Mr. Thomas L. Clapp, aged 18. Mrs. Lettice White, wife of Mr. James White, aged 64. Mr. James G. Dawes, son of the Hon. Judge Dawes, aged 23. He fell out of a pleasure boat, and was drowned. He had been settled in Baltimore, as a merchant, and was on a visit to Boston for the benefit of his health, which had been impaired by excessive fatigue in the battles of Bladensburg and Baltimore. He was a young man of noble affections, and generous to a fault.—Mr. Robert Davis, son of Captain Robert Davis, of Providence, R. I. aged 40. Mrs. Ruth Maury, wife of Mr. Levi Maxcy, aged 72. Mrs. Mary Jones, wife of Mr. John Jones, aged 62. In Newbury, Miss Elizabeth Noyes, aged 35. In Bradford, Mrs. Abigail Kimble, widow, aged 85. In Haverhill, the Hon. Nathaniel Marsh, aged 75. In Cape Elizabeth, Mrs. Anna Waterhouse, widow of Mr. Jacob W. aged 75. In Sturbridge, Lieut. Nathaniel Walker, aged 81. In Holden, Mrs. Davis, widow of the Rev. Joseph Davis, aged 94. In Dudley, Deacon Jonathan Bacon, aged 86. Nature endued him with those social and mental excellencies which gained the love and esteem of all his friends and acquaintance. But these are not worthy to be compared with those moral excellencies which shed a lustre around his christian character. He was, apparently to all, a man of God; and exhibited the reality and beauty of religion, in his private conversation, as well as in his more public and official conduct. He carried religion with him wherever he went, and gave convincing proof that he loved the doctrines of the Gospel. He was a public professor of religion for more than sixty years. In his death, he gave real evidence that he has fallen asleep in Jesus.—In Marshfield Mr. William Macomber, aged 70. In Fairhaven, Capt. Ephraim Delano, aged 82. In Weston, Mr. Clement Russell, youngest son of Joseph R. Esq. aged 20. In Newbury, Miss Betsey Merrill, aged 19. In Newburyport, Mrs. Mary Davis, aged 76. In Salem, Mrs. Rebecca Pierce, widow of the late Mr. Nathan Pierce, aged 78. In Deerfield, June 28, Mrs. Rebecca Barnard, aged 73. In Southampton, June 29, Mr. Seth Hannum, aged 57. June 30, Mr. Isaac Pomeroy, jr. aged 34. July 2, Mrs. Polly Torrey, wife of Mr. Calvin Torrey, aged 50. In Easthampton, July 2, Mrs. Miriam Hannum, wife of Mr. Eleazer Hannum, aged 49. In Whately, Deacon Salmon White, aged 84. He was one of the first settlers of the town, in which for several years he officiated in various offices of trust. In the revolution, he was among the foremost of those heroes who achieved our independence. For a long time he officiated as deacon of the church, with honour to himself, and the advancement of the Redeemer's kingdom. He has left a numerous circle of relations and acquaintances, to mourn his departure: A solitary widow, to whom he was kind and affectionate; children, to whom he was fond and indulgent; and neighbours to whom he was peaceable and obliging. He sympathised with the distressed, and opened his hand liberally to relieve the necessitous. Society has lost one of its finest ornaments; and his country an undeviating patriot.—RHODE-ISLAND. In Providence, Mr. Alfred Fisher, of Wrentham, Mass. aged 20. Miss Cornelia Westcott, daughter of Captain Samuel Westcott, aged 14. Captain Elisha Avery, a respectable nautical commander, aged 40. Mrs. Lassell, wife of Mr. John Lassell, aged 40. In North-Providence, Mrs. Mary Anthony, wife of Mr. Daniel Anthony, aged 74. She was a member of the Society of Friends, and conspicuous in the ranks of righteousness. In Smithfield, Mrs. Sally Mann, wife of Mr. Joseph Mann, aged 42. In Coventry, Mr. Daniel Remington, aged 38. In Johnston, Mr. William Angell, jr. aged 35. In Seekonk, Mrs. Sally Willard, wife of Mr. Hezekiah Willard, aged 41.—CONNECTICUT. In New-Haven, Mr. David Hull, aged 69. In New-London, Mrs. Olive Hall, aged 42. In Lyme, Mr. Amos Caulkins, aged 32. In Hartford, Captain Jacob Goodwin, of Middletown, aged 28. In Kent,

Mrs. *Martha Hatch*, aged 91, wife of Major Jethro Hatch. In Canton, Mr. *Chester M. Snyder*, aged 19, son of Mr. Thomas Snyder. In Berlin, Captain *Eli Barns*, aged 61. Miss *Maria Smith*, aged 18. In Hamden, Mr. *Hezekiah Dickerman*, aged 56. In Guilford, N. Bristol, Rev. *Eliphalet Lester*, aged 87. In Canterbury, Miss *Selah Blake*, aged 16. In New-London, drowned in the harbour, Captain *Joseph Fellows*, aged 61. In Middleton, Mrs. *Abigail Barrio*, aged 33, wife of Mr. A. Barrio, and daughter of Captain Thomas Goodwin. In East-Hartford, Mrs. *Sarah Brown*, aged 78, widow of the late Mr. Benjamin Brown. In Ellington, Mr. *Samuel Thompson*, aged 87. In Glastenbury, Mr. *Edward Benson*, aged 92. In Norfolk, Mrs. *Sarah Wilcox*, aged 76. In North-Haven, Mr. *Seneca Hale*, aged 42. In Barkhamsted, Mrs. *Hannah Munson*, aged 66, wife of Mr. Ephraim Munson. In Stratford, Mrs. *Tabitha Sampson*, aged 90. Mr. *Lewis Judson*, aged 25. In Plainfield, Mrs. *Polly Olin*, aged 24, wife of Mr. Anthony Olin. Mr. *Samuel Spalding*, aged 32. Miss *Wealthy Hill*, aged 16. In Sterling, Mr. *Joseph Spalding*, aged 43.—NEW-YORK. In New-York, Mr. *Thomas Vredenburg*, aged 31. Mrs. *Rachel Roome*, aged 81. Miss *Jane Hane*, aged 70. Mr. *Isaac Gouverneur*, son of the late Nicholas Gouverneur, Esq. a promising young man, another victim of the wicked and murderous practice of duelling. His untimely fall occasioned great public sensibility in New-York. In Wallkill, Orange county, Mrs. *Tabitha Borland*, aged 92, one of the first settlers of that part of the county. In Schoharie, the 15th inst. Miss *Christina H. Lawyer*, eldest daughter of the late Mr. Henry Lawyer, aged 23. On the Sunday following, her remains were interred in the burying ground of St. Paul's Church. At her funeral, the Rev. Mr. Wackerhagen delivered a very eloquent and pathetic discourse, to a numerous concourse of relatives and friends, from 104th Psalm, 29th verse. Her death was sudden, being ill only from the Monday preceding. It was universally affecting, because, by her many amiable virtues, she had engaged the love and respect of all who knew her. The independent interest left to her and her surviving sister, was regarded by them, as the least attractive attendant upon her; for she, herself, in her constant deportment, evinced how little she considered wealth as contributing to true and substantial happiness, even in this life, without possessing those qualities of the mind, and those acquirements which distinguish the Christian from the savage. She was truly graceful in her person, modest to a degree which insures to the sex a "price above rubies;" dutiful to her surviving parent, and seemingly inseparable from her sister. In few, very few instances, indeed, can the words of the poet be more aptly applied:—

"And is the lovely shadow fled?
The blooming wonder of her years!"

So soon enshrined among the dead?
She justly claims our pious tears,
Who, now to heav'nly spirits join'd,
Hath left this wretched world behind."—*Alb. Reg.*

In Onondaga village, Mr. *Silas Austin*, aged 73. In Hartwick, Otsego county, Mrs. *Susan Stowell*, consort of Mr. James Stowell, aged 24. In Caledonia, Oneida county, Elder *Solomon Brown*, pastor of the Baptist Church in that place, in the 59th year of his age. He was, says the *Utica Gazette*, a man sound in the faith, and evangelical in his preaching; the doctrine of Sovereign Grace was the foundation of his hope, and supported him to the last. He left a widow and fourteen children to deplore his loss. In Greenfield, Saratoga county, on the 14th inst. says the *Ballston American*, Colonel *William Scott*, in the 71st year of his age. In his death, the companion of his bosom lost an endearing partner; his children, an affectionate parent; his neighbors, a kind friend; the needy, a benevolent benefactor, and the inhabitants of the United States, a worthy and venerable patriot. Col. Scott emigrated to America about eleven years previous to the commencement of the revolutionary war, in which he took an early and active part for his country's rights. He was in the battles of Bunker-Hill, Trenton, Monmouth, White Plains, Saratoga, and in almost every battle of note during the war. After peace was obtained, carrying with him the scars of 38 wounds, he retired to the scenes of domestic life, living in peace and happiness with his neighbors, until his death. The day following his death, his remains were consigned to the silent tomb, with Masonic honours, attended by the greatest number of inhabitants ever assembled in this county on such an occasion, to whom an appropriate discourse was given by the Rev. Joseph Perry. The Masonic Societies, attending the funeral, in testimony of respect for their deceased worthy brother, resolved to clothe themselves with the usual badge of mourning, for thirty days. In Charleston, Montgomery county, on the 4th inst. *Christopher Yates*, eldest son of Peter C. Yates, in the 15th year of his age. In Albany, *John Willis*, a stranger, from Brooklyn, apparently about 70 years of age.—NEW-JERSEY. In Cedar Ville, July 2, after a short illness of 12 hours, *Amos Westcott*, Esq. aged 72.—MARYLAND. At the seat of Dr. A. Dorsey, on Elk-Ridge, Mr. *Benjamin Berry*, of Baltimore, aged 46. In every relation in life he was a model of virtue and excellence, indefatigable, industrious, public-spirited, generous, humane, and a uniform and pious Christian. He was indeed an Israelite in whom there was no guile.—*Balt. Fed. Gaz.*—VIRGINIA. In Richmond, Major *Archibald Denholm*, a revolutionary officer, of distinguished merit, and latterly Sergeant at Arms to the Senate of Virginia. In Loudon, Brigadier-General *Hugh Douglass*, aged 55.

POETICAL DEPARTMENT.

A HYMN,

FOR FAMILY WORSHIP.

By Henry Kirke White.

O LORD, another day is flown,
And we, a lonely band,
Are met once more before thy throne,
To bless thy fostering hand.

And wilt thou bend a listening ear,
To praises low as ours?
Thou wilt! for Thou dost love to hear
The song which meekness pours.

And Jesus thou thy smiles wilt deign,
As we before thee pray;
For thou didst bless the infant train,
And we are less than they.

O let thy grace perform its part,
And let contention cease;
And shed abroad in every heart
Thine everlasting peace!

Thus chasten'd, cleans'd, entirely thine,
A flock by Jesus led;
The Sun of Holiness shall shine,
In glory on our head.

And thou wilt turn our wandering feet,
And thou wilt bless our way;
Till worlds shall fade, and faith shall greet
The dawn of lasting day.

DR. HAWKESWORTH.

The following Hymn was composed by Dr. Hawkesworth, Editor of the *Adventurer*, about a month before his death, and dictated to Mrs. H. before he rose in the morning. He died in April, 1773. The following passage, extracted from the last number of the *Adventurer*, is inscribed on an elegant marble in the church where he is buried. "The hour is hastening, in which whatever praise or censure I have acquired, will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand which is now writing it, in the dust, and still the breast that now throbs at the reflection. But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading, from the hand that has written."

[*Bost. Repertory.*]

HYMN.

In Sleep's serene oblivion laid,
I safely pass the silent night;
At once I see the breaking shade,
And drink again the morning light.

New-born—I bless the waking hour,
Once more, with awe, rejoice to be;
My conscious soul resumes her power,
And springs, my gracious God, to thee.

O, guide me through the various maze
My doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.

A deeper shade will soon impend,
A deeper sleep my eyes oppress;
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.

That deeper shade shall fade away,
That deeper sleep shall leave my eyes;
Thy light shall give eternal day!
Thy love the rapture of the skies!

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